

Syngman Rhee's strategy for the free world

When Dr. Syngman Rhee, President of the Republic of Korea, mounted the speaker's stand to address a joint session of Congress on July 28, he was greeted with prolonged and thunderous applause. A few moments later, as he got into the body of his speech, he was greeted with even more thunderous silence. For what the fiery anti-Communist fighter proposed was that U. S. air and naval power be now coupled with an Asian army of 2 million (1.5 million South Koreans and 600,000 Nationalist Chinese from Formosa) for an all-out attack on Red China. Not a single U. S. land soldier would be needed, he claimed. Though such an attack, Dr. Rhee conceded, would run the imminent risk of unleashing World War III, it must be faced, for the Communists have "made this a hard world—a horrible world, in which to be soft is to become a slave." Cooled by the silence of his congressional audience, Dr. Rhee the next day modified his proposals, stating that he had not meant that the United States should go to war "immediately" with Red China, but only that U. S. policy ought to declare now that China must be saved. But in succeeding speeches in Philadelphia and New York, Dr. Rhee was back to his original gambit: war between the Communist and the free world is inevitable and the sooner it comes the better, for time is on the side of the Reds. Dr. Rhee's arguments are so sincere and his experience with Communists so wide that he might almost convince anyone who had not weighed the horror of a hydrogen-bomb World War III. What his arguments do achieve is to deepen the conviction that any negotiations with the Reds have to be backed by strength.

Tariff on watches

The day after the President announced a 50-percent jump in the tariff on Swiss watches, a White House spokesman said that if this decision had a major adverse reaction abroad, it would be reconsidered within a year or so. The obvious comment on that is, why wait a year or so? Already it is painfully clear that the President's action has resulted in a sharp loss of confidence in U. S. economic leadership of the free world. In many European circles that confidence was not enormous to begin with. It was even smaller after the 1952 elections. Knowing something of the historic association of the Republican party with high tariffs, many European economists and businessmen doubted whether the President, for all his advocacy of liberal trade, would be able to carry his party with him. The decision on Swiss watches confirms their worst fears. What makes this case especially discouraging to them is that it struck not only at the most capitalistic of European countries, but at the one European industry which pays wages comparable with those paid here. By all the economic principles we have been preaching abroad, the decision to raise the tariff on watches should never have been made. It is all well and good for the President to assure the world that his action on watches was an exception, and that he is still

CURRENT COMMENT

committed to liberal trade. Cynical Europeans will not be impressed, any more than they seem to have been impressed by Mr. Eisenhower's argument that he had to raise the tariff in the interest of national defense. If our watchmaking industry is, indeed, essential to defense, Europeans can think of other ways in which it could have been protected. Incidentally, the Swiss bought \$194 million worth of goods from us in 1952. It's a cinch they won't buy anything like that amount next year.

Wetback drive hurts pocketbooks

The Government's drive to gain control over the traffic of "wetbacks" across the U. S.-Mexican border has turned out to be more effective than seemed likely two months ago. It has proved so effective, in fact, that a small minority of farmers in the Lower Rio Grande Valley has been conducting a most unusual campaign of vilification and protest against officers of the U. S. Border Patrol. In a special dispatch to the N. Y. *Times* from Alice, Texas, dated Aug. 1, Gladwin Hill tells an amazing and shameful story of the lengths to which greed will sometimes drive presumably decent people. Immigration officers are finding it difficult to find rooms in hotels, restaurants that will serve them meals and even service stations that will sell them gas for their cars. They are the objects of attack in the local press, which refers satirically in banner headlines to the "occupation army." An organized whispering campaign stresses "atrocities" allegedly committed by the Border Patrol in rounding up the "wetbacks" and returning them across the Rio Grande. Regardless of the laws of God and man—both of which they appear to be violating—these Rio Grande Valley farmers insist on their sacred "right" to hire wetbacks for as little as 20 cents an hour. They might read with profit (to their souls, that is) the fifth chapter of the Epistle of St. James.

Company attitudes toward unions

Retiring on Aug. 1 as vice president of Consolidated Edison in charge of labor relations, A. Augustus Low left a sort of last will and testament for his colleagues in management. Looking back over 17 years of experience in industrial relations, Mr. Low observed: "As a rule, I believe that companies can get along with labor if they want to get along." Conceding that there are exceptions, especially in the case of young unions,

which often start life with chips on their shoulders, he nevertheless insisted that usually "the choice is up to management on whether there will be war or peace." At Consolidated Edison the choice under Mr. Low was for peace. Not a single strike has marred his long tenure as vice president, and it has been more than two years since a grievance has had to be carried for settlement to top union and company officials. On its side, Local 1-2 of the CIO Utility Workers spends time and money promoting wider use of gas and electricity. It also opposes public ownership of utilities. Some management men, noting that Consolidated Edison is a monopoly, may not accept Mr. Low's philosophy as generally valid. Others will wonder whether work standards and supervision are as strict and efficient in the giant utility as they are in other companies. Even the skeptics must admit, however, that Mr. Low speaks with the authority of long, successful experience.

AMA under fire again

The American Medical Association and the American Legion, two of the most powerful lobbies in Washington, have shifted their attention from the legislators to one another. Last fall the AMA let fly at the Veterans Administration for giving free medical aid to vets with non-service-connected disabilities. In the AMA book, that was the speedway to "socialized medicine." On July 31 at the N. Y. State Convention of the Legion, the organized doctors were given a dose of their own medicine. "As long as the AMA is throwing down the gauntlet," national commander, Arthur J. Connell, told the cheering delegates, "let's pick it up. As long as they want a fight, we're going to see that they get it." But that was not all. While the AMA was busy assuring everybody that it was not "anti-veteran," another blast came—this time from the *Yale Law Journal*. An 84-page report compiled by the student editors, after a two-year study of the AMA, accused the organization of using its power, concentrated in the hands of a relatively few medical politicians, to block progress in medico-economic problems. The AMA, according to present indications, may give these charges the brushoff as a slipshod job done by irresponsible students who didn't take the trouble

to check their facts with AMA headquarters. But the association might be wise to explore thoroughly the damaging conclusions reached by the Yale editors. Some of their judgments are shared by many in this country who are neither crackpots nor babes in the woods—nor schoolboys either.

WRS-NCWC plans for 50,000 refugees

Eleven months ago—in June, 1953—President Eisenhower signed the Refugee Relief Act. It established a special quota of 214,000 refugees to be admitted by the end of 1956. As of May, 1954, exactly eight refugees had been admitted under this special act. Chief reason for the molasses-in-January pace was the requirement in the Act that each refugee must be individually sponsored—that is, assured by an individual of a job and a home here—whereas under the old Displaced Persons law, blanket sponsorship by groups was sufficient. At any rate, the molasses has begun to thaw and flow. On July 8, Scott McLeod, State Department administrator of security and consular affairs, announced that under a speed-up of administrative processes 5,633 visas to refugees have now been issued, 1,500 of them in the week ending July 8. On Aug. 2, Msgr. Edward E. Swanstrom, executive director of War Relief Services of the National Catholic Welfare Conference, announced a goal of 50,000 refugees by Dec. 31, 1956. Some 3,000 individuals have already pledged, through WRS-NCWC, jobs and homes for refugees, but obviously many more such pledges are needed if the goal is to be reached. Accordingly, a pamphlet has been prepared and sent to "virtually every parish in the United States." Pointing out that "thousands of eligible and worthy Catholic individuals and families are registered with WRS-NCWC offices overseas," and therefore simply waiting for sponsors here, the pamphlet urges prospective sponsors to take up the matter with the local director of the National Catholic Resettlement Commission. Can you—will you—help bring the 50,000 over?

Now Egypt and Tunisia

The rosy outlook for a final solution to the long-standing Anglo-Iranian oil dispute, reported last week (*Am.* 8/7, p. 450), has a happy follow-up in two settlements worked out at other hot spots—Egypt and Tunisia. When the British signed an agreement, July 27, to withdraw all troops from the Suez within 20 months, they brought to an end an occupation going back to 1875. In recent times the spectacle of British soldiers on Egyptian soil, even for the limited purpose of guarding the British-controlled canal, has become a living symbol of Western imperialism in the Middle East. That is why President Eisenhower is understood to have prodded Mr. Churchill at their recent Washington conversations to settle the score with Egypt. Three days after the Suez accord, fast-moving Premier Mendès-France flew to the French Protectorate of Tunisia, which has been under French rule since 1881, and told the Bey of Tunis that his country could have

AMERICA—National Catholic Weekly Review—Edited and published by the following Jesuit Fathers of the United States:

Editor-in-Chief: ROBERT C. HARTNETT

Managing Editor: CHARLES KEENAN

Literary Editor: HAROLD C. GARDINER

Associate Editors: JOHN LAFARGE, BENJAMIN L. MASSE, EDWARD A. CONWAY, VINCENT S. KEARNEY, GORDON GEORGE, ROBERT A. GRAHAM

Contributing Editors: THURSTON DAVIS, ALLAN P. FARRELL, WILFRID PARSONS

Editorial Office: 329 W. 108TH STREET, NEW YORK 25, N. Y.

Business Office: 70 EAST 45TH STREET, NEW YORK 17, N. Y.

Business Manager and Treasurer: JOSEPH F. MACFARLANE

Circulation Manager: PATRICK H. COLLINS

Advertising Manager: MISS JANE VLYMEN

internal sovereignty anytime it wanted it. For the time being, France reserves the right to look after Tunisia's defense and foreign affairs. The brisk action of the French Premier should do much to end the near civil war between French inhabitants in Tunisia and Tunisian nationalists, which in recent months has resulted in much bloodshed. What tack M. Mendès-France will take with the similar problem in Morocco remains to be seen. But it does look as though the Western powers are intent on tidying up their own backyards. Apparently one lesson bitterly learnt in Indo-China is that the days of colonialism are definitely numbered.

Another bishop sentenced by Reds

Bishop Stefan Trochta of Litomerice in Czechoslovakia, sentenced on July 23 to serve 25 years on charges of "espionage for the Vatican," had been confined for two years before any charge was made against him. He disappeared into the silence of a Communist prison as long ago as July, 1952. This is not unusual practice under the Red regimes behind the Iron Curtain. They know how to wait for the propitious moment to get the biggest benefit from the staged trials of their victims. The West is now asking why the Prague Government chose this time to sentence the respected bishop whom the American Army once liberated from a Nazi concentration camp. Some sources speculate that this is the first step in an involved propaganda move that will culminate in the sentencing of Archbishop Beran of Prague. This prelate, extremely popular in the country, has been confined in an unknown place, but the Communists do not feel they can as yet afford to accuse him of the usual "crimes." Other observers place the trial of Bishop Trochta in the wider framework of current Communist policy. The "New Course" launched by the Communists last September, in which the people were promised better working conditions and more consumer goods, has made necessary a compensatory tightening of ideological controls. This has meant a new drive against the party's ideological foes, who might be expected to profit from the relaxed policy on the economic front. Though, humanly speaking, the Church in Czechoslovakia has by now been reduced to a state of impotence, it continues to be feared by the Red tyrants.

Welcome home!

As this issue of AMERICA, amid the usual last-minute bustle, was going to press, in walked Fr. Vincent Kearney from his 100-day trip around the world. In the course of his travels, our associate editor—seventeen pounds lighter but otherwise none the worse for wear—visited most of the trouble spots in the Middle and Far East. Fr. Kearney tells us that wherever he went he found AMERICA readers or contributors—which pleased us stay-at-homes. Our readers can expect some fresh observations on the seething Arab world and the Red menace in the Far East.

OMNIBUS TAX BILL

With the enactment of the omnibus tax bill, Congress laid, in the President's own words, the "cornerstone" of his legislative program. Books can and will be written about the new thousand-page law. The essential thing, however, to know about it is that it is primarily not a revenue-producing measure but a reform measure. It marks the first real overhaul in modern history of the internal revenue code.

That this back-breaking job needed doing is generally conceded. Our tax laws have been put together haphazardly, mostly in response to crises of one kind or another. The main purpose has been to raise revenue. That is not to say that social and economic objectives never influenced the legislators. Now and again they did. But the main objective has been to raise money to pay the Government's bills, especially the big bills contracted during wartime.

In undertaking this reform, the Eisenhower Administration had several motives. It wanted to rationalize tax legislation and subject it to the rules of simplicity and consistency. It wanted to remove obvious inequities which somehow or other had become imbedded in the laws. Above all, it wanted to revamp the tax structure in the interest of encouraging business investment and production. In other words, the Eisenhower Administration accepted the thesis of some economists and many businessmen that the old tax structure discouraged private investment and production and so tended not only to kill the goose which laid the golden eggs, but to create an artificial need for public investment.

Without minimizing the many technical changes the omnibus tax bill makes, or the relief it grants to certain groups of taxpayers—pensioners, working mothers with children, parents with children who earn more than \$600 a year, taxpayers who have heavy medical expenses—the chief accent in the bill is on direct or indirect aid to private investment and production. Investment is aided indirectly by special treatment of dividend income. It is aided directly by more liberal tax write-offs for new plant and equipment, by more generous treatment of business losses, by a more lenient attitude toward undistributed profits, by special allowances for depletion of natural resources, and in various other ways.

In sponsoring this reform bill, the Administration made it clear that it was aiming at the long-range growth and well-being of the economy. Despite some of the arguments advanced in Congress for the bill, it was not proposed as an antidote for the current recession. So far, therefore, as there is question of the bill's main objective, any judgment on it must remain theoretical for some time to come. In general, those who stress the role of investment in economic expansion like the bill. Those who emphasize consumption do not. To the former, the bill is a new charter for private enterprise. To the latter, it is only a fresh application of the old "trickle-down" theory of prosperity of the 1920's.

B. L. M.

WASHINGTON FRONT

It got only a little attention but there was significance in Congress' readiness in the closing days of the session to vote an increase in the amount ticketed for technical-assistance work—the Point Four program—in Latin America. At a time when the overall foreign aid bill was being reduced sharply and the whole Washington disposition was to cut, able Sen. George Smathers of Florida successfully led a move to increase such Latin-American help from \$25 million to \$35 million for the year. As this is written Congress still must act on the actual appropriation to put this authorization into effect, but the signs are fairly good that the lesson of Guatemala has not been lost on the United States.

A powerful contributing element in the Communist rise to power in Guatemala after the 1944 revolution which overthrew the Ubico dictatorship was the fact that basic economic reform in the country was long overdue. The Reds were able to gain ascendancy because they climbed aboard and claimed for their own the programs on land reform, social security, trade-union development and public education. One at a time they placed their own people in positions of influence in Government agencies administering these programs. This led to effective control of much of the Government. Ties with the Kremlin became closer. There was constant traffic of Red leaders between Guatemala and Moscow, Warsaw, Prague.

Very late, the United States awoke to find that for the first time a country in the Western Hemisphere was on its way to becoming a satellite state in the pattern of the European countries the Soviet has taken over one after the other. It took a revolution to dislodge the pro-Communist regime, and all the shooting had not died down even as late as last week.

The Communists were aided in their rise to power in Guatemala because poverty, social injustice and ignorance always are rich seedbeds of communism. There is a vast gap between rich and poor and scarcely a middle class at all in many lands below the Rio Grande. Many there ask why the United States, interested in stopping communism far from its shores, has not done much more nearer home.

In Central America this reporter recently learned the good done by Point Four in some areas in improving health and sanitation, and in providing the means and guidance for productivity in agriculture and industry. It is being done with financial cooperation of governments there and without suggestion of infringement on sovereignty. The program has meant cleaning up town water supplies, building medical and dental clinics, fighting sugar-cane blight, educating young workers to keep out Communist labor leaders. It returns a big dollar's worth. **CHARLES LUCEY**

UNDERSCORINGS

St. Ignatius Mission among the Flathead Indians in eastern Montana will celebrate its centenary Sept. 24-26. The mission was first established in northeastern Washington in 1844. Both arable land and game were scarce in the area, and the Indian converts asked to be transferred to a more suitable location. In 1854 the move to the present St. Ignatius was made. Between 1831 and 1839 the Flatheads, who first heard about the Christian faith from some Iroquois, had sent four delegations to St. Louis to seek a Blackrobe to instruct them. Sole survivor of the original European missionaries is 87-year-old Fr. Louis Taelman, S.J., who will preach in both English and the Flathead language at the celebration.

► The Confraternity of Pilgrims, 108 N. State Street, Chicago, Ill., is organizing the Second National Pilgrimage of Invalids, which will leave New York Sept. 28. The itinerary will take the pilgrims through Holland, Belgium, France, Switzerland, and to Rome. Organized some 30 years ago, the confraternity serves both well and infirm pilgrims. Over the years it has made it possible for thousands of Catholics, many bedridden from crippling illnesses, to visit shrines here and abroad.

► The Institute of European Studies (U. S. address: 7325 S. Maryland, Chicago 19, Ill.), which sponsors a program of English-taught courses at the University of Vienna, has announced details of its 1954-55 European Year Plan. The institute serves American graduate students in the Austrian capital. Courses are for credit and transferable. The University of Vienna is recognized under GI bills for World War II and Korean veterans. The plan's announced rate of \$1,390 covers transportation, tuition, room, board and a series of visits in eight countries. New York sailing date, Sept. 8.

► The proceedings of the 1953 National Liturgical Week, held at Grand Rapids, Mich., have been reprinted as a 200-page paper-bound volume entitled *St. Pius X and Social Worship*. It contains the addresses delivered at the conference, some twenty in number, with the discussions that followed them (The Liturgical Conference, Inc., Elsberry, Mo. \$2, plus 8¢ for postage).

► To hand is the 1954 *Diocesan Year Book* for the Diocese of Menevia, which includes all of Wales except the county of Glamorganshire and has an area of 7,000 square miles. Catholics in the diocese number 24,000 in a total population of over 900,000. Seventy diocesan priests and 112 regulars work in the diocese. Congregations often run to less than 100. There are 17 parochial schools, but 4,600 square miles of the diocese are without a Catholic school. Conversions in 1953 numbered 142. **C. K.**

Catholics and the Evanston Assembly

Two articles in this issue, one by a Catholic priest, the other by a Protestant clergyman, bring to our attention the nature and the importance of the Assembly of the World Council of Churches which is being held at Evanston, Ill., August 15-31. As His Eminence, Cardinal Stritch, Archbishop of Chicago, made plain in his pastoral letter of June 29, members of the Catholic Church cannot in reason or in conscience participate in any assembly "based on the false assumption that Roman Catholics, too, are still searching for the truth of Christ . . . It cannot be admitted that the unity willed by Our Lord for His Church has never existed or does not exist today."

As the Cardinal was careful to point out, such an attitude of abstention is in no wise an attitude of indifference, or one of pride and arrogance toward our separated brethren. Like them, though from completely different assumptions, we "earnestly, incessantly pray" that "all men may come into that Christian unity" which was established in the Church by her divine Founder. We cannot, in other words, wrap ourselves in a holy indifference to the self-sacrificing efforts of many hundreds of earnest men and women to attain that noblest of ends, unity with the Heavenly Father in Christ, for which Jesus prayed the night before His Passion, even though we must totally differ from them as to the suppositions of the quest itself.

As we are painfully aware, the attitude in recent times of many of the large Protestant bodies in this country toward Catholics has not made it any easier for us to feel interest in or sympathy for their present efforts. We have had to take patiently the poundings of a Paul Blanchard, the imputations that Catholics are somehow second-class American citizens, the attacks of militant sects upon cherished Catholic ways of life and customs in Latin America, and much shaking of fists over our Catholic school system. It is deeply disconcerting to us to see visas granted and a leading part in the deliberations accorded to Eastern European clergymen who have earned an unenviable reputation as collaborators with the ruthless persecutors of religion in their respective countries. Yet those natural, understandable sentiments do not absolve us from the most essential consideration of all, which is that we bear a responsibility arising from the privileges with which our holy faith has endowed us.

In his article, Father Connors briefly indicates some elements in that responsibility. We are called upon to pray for God's guidance for these "seeking" people, that the Holy Spirit may lead them into all truth. Their own search is a challenge to us to set an example. A bald affirmation that ours is the true Church is not a complete answer to their queries—indeed it may prove a mockery. Since the innermost heart of our differences turns upon the nature of the Church itself, it is the clear duty of each and all of us to *know* our Church—not in

EDITORIALS

a mere "notional" manner, to use Newman's famous expression—but in deed and truth: in her social teaching, in the living unity of the mystical body.

We need not only to practise the traditional piety of the Church, but to explain, out of a wealth of solid information, the rational and scriptural basis for such piety. Thus our piety will seem less disturbing to people profoundly attached to their own form of piety—Protestant or Orthodox as it may be. If we wish our faith to conquer men's minds and hearts, we must assist by knowledge and by personal holiness.

Certainly, as Cardinal Stritch greatly emphasizes, we can do much on the civic and social levels to prepare the way for such understanding. In this day, as he says, "all men of good will, and particularly all men who kneel and pray to the living God, should unite" against our common dangers of communistic atheism and secularism.

The Evanston convention begins on the day of Our Lady's Assumption. Is it too much to hope that she who in her life responded most perfectly to the Holy Spirit sent by her Son will be praying the same Holy Spirit to guide seekers assembled in Christ's Name?

Atomic-energy compromise

The version of the atomic-energy bill which emerged from the Senate-House conference reminds us of Ovid's description of chaos in the opening lines of his *Metamorphoses*: *rudis indigestaque moles*—"a rough and undigested mass." The tragedy is that Congress, in the heat and hurry to adjourn, will swallow it.

The three-part bill was designed to enable the United States to give nuclear-weapons information to its allies, to share peacetime information with friendly nations and to turn over to private American enterprise industrial application of atomic energy. In the bill which came out of conference, the rules for imparting information for both wartime and peacetime uses are so restrictive as to be almost meaningless, while those regulating the role of private utilities are so loose as to endanger the public interest.

Weapon information is limited to "external characteristics, including size, weight and shape, yields and effects, and systems employed in the delivery or use thereof." Allied personnel may be trained in methods of installing nuclear weapons in "delivery vehicles," but not in methods of assembling or disassembling them. The net impression is that we don't trust our allies much.

Attempts to iron out the inconsistencies in the sec-

tion on "international activities" were beaten down in both chambers. The bill was irremediably complicated by the addition of sections 123 and 124 on the international atomic pool, despite the President's reservation in his message of February 17:

These recommendations are apart from my proposal to seek a new basis for international cooperation in the field of atomic energy . . . Consideration of additional legislation which may be needed to implement that proposal should await development of areas of agreement as a result of our discussions with other nations.

If the President had been heeded, Congress would not now have to stultify itself by voting under Section 124 power to the President which he already has, the power to make treaties, subject to Senate approval.

Most serious defect of the compromise bill, in terms of the public interest—already involved to the tune of \$12 billion—is the absence of any reliable safeguard against exploitation of atomic power by private utilities. The bipartisan public power policy developed since 1902 is set aside. The original bill forbade the Atomic Energy Commission to build large-scale power reactors in order to sell electric power commercially. So Senator Johnson of Colorado got the Senate to adopt an amendment authorizing AEC to construct such reactors to provide power to its own facilities and to other Federal agencies. The costs ascertained would provide a "yardstick," as other public power projects have done, by which to determine the fairness of private utility rates.

The compromise bill shrinks this yardstick into invisibility. The AEC may build large-scale reactors, but only to hasten industrial development. It may not operate in the commercial power field. In effect, the taxpayers will pay for further experimentation, from which the private utilities will ultimately benefit.

The compromise on patent provisions is alarming. The President had urged, as a protection against monopoly by Government contractors long in the business, that anyone who filed a patent within the ensuing five years would agree to license it to all comers. Representative Cole contended that compulsory licensing was "unconstitutional, unnecessary, un-American and dangerous." It was "socialism run rampant." The Senate, on the other hand, adopted the Kerr amendment extending compulsory licensing to ten years, on the commonsense ground that it would take that long to "broaden the base of industrial utilization of atomic energy," to quote the President.

The conferees threw out the Kerr amendment and devised an entirely new "mechanism" against atomic monopoly. The bill now gives preference in the issuance of licenses to patentees who agree to make their patents available to others. This seems to be an effective way to discourage groups not yet in the atomic-energy field, and therefore without patents to bargain with, from competing with those now in the field.

Normally, a major revision like this would call for extended floor debate. Unfortunately, in the rush to adjourn, that debate will not be held.

Military-reserve revision

It looks as though the extremely complicated and vexing problem of our military reserve set-up is at length due for a showdown. The National Security Council has given its approval "in a broad sense" to a reorganization plan aimed to put rationality into the existing system. President Eisenhower has written to Sen. Leverett Saltonstall of Massachusetts, chairman of the Senate Armed Services Committee, promising that the long-awaited reserve plan would be presented to the new Congress in January as a "top priority" item.

Of the need for such a complete overhaul no one can have any doubts. The Korean emergency revealed both the inequities and the inefficiencies of our present reserve system. Veterans of the Second World War were obliged to serve again, while younger men without such a record of service were left undisturbed owing to the vagaries of the Selective Service. Defense Secretary Charles Wilson rightly said that what we have now would be a "scandal" if we had to fight a war tomorrow.

The Administration and the Defense Department seem at last to have steeled themselves to cope with the political opposition that will be aroused through such a top-to-bottom reform as is envisaged. Defense officials have denied that the plan means elimination of the present Army and Air Force Reserves, or of the National Guard of the several States. It is obvious that they expect opposition to come from persons and officials closely connected with these reserve components. Established institutions, with their vested rights, are hard to budge. We feel sure, however, that the need for revision is so demonstrable that agreement of some kind will be reached.

One of the statements of principle which appear in the plan approved by the National Security Council is of particular interest. "All qualified young men," it says, "will be required to serve . . . a minimum period as members of one of the armed services." This Review, along with religious leaders and educators, has for a long time called attention to the dangers inherent in plans for universal military training or service. We have felt that the criticism from these religious and educational sources has not always been given the weight to which it is entitled.

This time there is question not of a series of recommendations by a Presidential commission—members of which were largely hand-picked for their known views—but of a piece of draft legislation which seems destined to go into effect. The greater then is the necessity of analyzing, between now and next January, the impact of the National Security Council's plan upon the domains of religion, morality and education. Administration officials, largely with an eye to National Guard and other reserve organizations, have let it be known that during the coming months they will consult various unofficial groups. We take it for granted that religious and educational leaders will not be ignored.

Catholics and Church unity

Edward M. Connors

ONE THING our Lord never did was to try to force His divine truths upon His hearers. Our Saviour beckoned free men to faith in His teachings. He rebuked the angry apostles who wanted to call down fire from the heavens on the unbelieving Samaritans. And yet the meek Christ demanded uncompromising assent to His entire message. Rather than soften the impact of truth to attract followers, on one notable occasion He allowed "many" of His disciples to walk away because they would not accept what they regarded as His "hard saying"—His revelation of the Holy Eucharist (John 6:62).

SPEAKING THE TRUTH IN CHARITY

Do we Christians, like Christ, speak the full truth—but in His spirit of charity? Today Red materialism and red-white-and-blue secularism highlight the pressing need for unity of Christian belief. While the goal of such unity must be dogmatic, the method of achieving it—given God's grace, of course—must be in no small measure psychological. The Christian who answers the statement of a religious view differing from his own by a ready rebuff fails to foster unity in the truth of Christ because he himself has not learned the love of Christ. He has ignored our Lord's understanding approach, which is *fortiter in re, suaviter in modo* ("strong in substance, but gracious in manner").

In evaluating modern attempts at corporate reunion of Christians, therefore, psychological methods and dogmatic considerations must be viewed separately. Theological conferences and panel discussions held in an atmosphere free of bias are, as far as graciousness of manner is concerned, unquestionably sound psychology. But from the point of view of substance, they can lead to even greater disunity if they proceed from or move toward dogmatic bases inconsistent with the complete revelation of Christ as committed by Him to the infallible teaching authority He established in the one true Church.

In the present century Protestant thinkers have begun to see that sectarianism is no longer a mark of distinction but a challenge to the Christian conscience. In 1937, Protestant leaders meeting at the Second World Conference on Faith and Order at Edinburgh stated:

We humbly acknowledge that our divisions are contrary to the will of God, and we pray God in His mercy to shorten the days of our separation and to guide us by His spirit into the fulness of unity.

Opinions will differ as to the significance and value of the meeting of the World Council of Churches at Evanston, Ill. The formation of a sound judgment on such a meeting calls for a knowledge of its background. As a help toward such knowledge, we have asked Rev. Edward M. Connors of the New York Archdiocese and Rev. Niels C. Nielsen Jr., a Methodist clergyman, to explain from their respective standpoints certain basic facts and principles.

This desire for "the fulness of unity" has been clearly evident in Protestant circles since the start of the present century. Their efforts at world religious unity are called the Ecumenical Movement.

BEGINNINGS

In 1910, spurred by the threat of world war and discouraged by the weakening effect of divisions on global missionary endeavors, the World Missionary Conference met at Edinburgh. Protestant missionaries, with Anglo-Saxon Evangelical theologians predominating, came from all corners of the world to discuss common problems. This first major stride toward a reunion of Christian churches might be described as a union of hearts rather than of heads. Doctrinal considerations were relegated to a position of secondary importance.

The desire for church unity next prompted the Life and Work Movement. After a preliminary meeting at Geneva in 1920 LWM held its first International Conference at Stockholm in 1925. The chief aim of this conference was to promote religious unity, if not in doctrine and worship, at least in social service and social action. The hands of Christ must reach out through Christians everywhere, it concluded, to combat secularism, fight militarism, remove racial antagonism and bind up all the wounds of the world. The Life and Work Conference, for the most part, attracted liberal theologians whose orientation was more sociological than doctrinal, in line with the "Social Gospel" movement of the early part of this century.

LAUSANNE TO AMSTERDAM

Two years later, in 1927, another organization, the World Conference on Faith and Order, came together at Lausanne, Switzerland. Recognizing the need for something more fundamental than a mere union of hearts or hands, it sought a union of heads. Through discussion of theological problems, through a meeting of minds in an atmosphere free of controversy or bias, it sought to resolve the doctrinal differences that divide Christians.

A decade later, in 1937, this Faith and Order Movement merged with the Life and Work Movement to form a permanent organization known as the World Council of Churches. The basic requisite for Church membership in the World Council, it was decided, would be faith in Jesus Christ as God and Saviour. The unanswered question was whether this common denominator actually existed and, if it did, whether it could withstand the strains that the sects, with their

private interpretations of this core belief in Christ, would put on it.

This World Council convened at Amsterdam in 1948. Delegates of 150 different churches came from 47 countries to represent more than 100 million Christians of all colors, languages and creeds outside the Catholic Church—which they always call “the Church of Rome.”

What about Catholic interest in this Ecumenical Movement? From its start, Protestant leaders have sought the participation of the Holy See in public religious discussions. These overtures the Holy See, with expressions of charity and good will, has consistently rejected because of inherent weaknesses in the movement.

DANGERS

The first danger is that the movement tends to foster doctrinal indifference, by soft-pedaling doctrinal disagreements, exaggerating the amount of agreement, or both. Many ecumenists, oblivious of Christ's insistence on perfect unity of faith, seek either a world-wide religious brotherhood without any foundation of common beliefs or a spurious unity built on the shifting sands of doctrinal compromises and temporary common denominators. The Catholic Church, of course, cannot accept any other foundation than that of the fullness of Christ's teaching and authority committed to herself as the mystical body of Christ.

The second danger involves complete rejection of the whole idea of an authoritative, visible Church of Christ. This view, denying the primacy of the Holy See, regards the Church as an invisible, gradually unfolding unity already existing among believers, or as a visible unity still unrealized but attainable through the charity and well-intentioned yet merely human ingenuity of Christians.

MIND OF THE HOLY SEE

Because of these basic tendencies the Holy See has regarded the Ecumenical Movement with great caution. In major pronouncements on the subject modern Popes have indicated the official Catholic rule in dealing with all ecumenical discussions. Leo XIII's encyclicals *Praeclara Gratulationis* (June 20, 1894) and *Satis Cognitum* (June 20, 1896) outline Catholic teaching on genuine Church unity. Pope Pius XI issued his encyclical *Mortalium Animos* (January 6, 1928) to give further authoritative guidance to bishops on this delicate question. Pius XII's *Mystici Corporis Christi* (June 29, 1943) also dealt carefully with the problem.

The Popes strongly insist that Catholic truth be presented to non-Catholics *in toto*, with no “watering down” and no misleading distinctions between “important” and “unimportant” doctrines. In *Mortalium Animos*, Pius XI declares:

In matters of faith it is not permitted to make a distinction between fundamental and so-called non-fundamental articles of faith, as if the first ought to be held by all, and the second, the faithful are free to accept or not . . . All true followers of Christ, therefore, believe the dogma of the Immaculate Conception of the Mother of God with the same faith as they believe the mystery of the august Trinity, and the Incarnation of Our Lord with the same faith as they believe the infallible teaching authority of the Roman Pontiff . . . Has not God revealed them all?

The Holy See affirms, moreover, that the path to unity is not man-made but God-given. This unity, by the manifest will of Christ, is no remote goal, no vague, unseen brotherhood, but an actually existent, visible society—the one true Church. In *Satis Cognitum*, Leo XIII shows this when he says:

Precisely because it is a body is the Church visible And as in animals the vital principle is unseen and invisible, and is evidenced and mani-

festated by the movements and actions of the members, so the principle of the supernatural life in the Church is clearly shown in what is done by it. . . .

And Pius XII in *Mystici Corporis Christi* demonstrates how modern man may recognize this unity:

Now since this social body of Christ has been designated by its Founder to be visible, this cooperation of all its members must be externally manifested through their profession of the same faith, their sharing in the same sacred rite, through participation in the same sacrifice and practical observance of the same laws.

Why will not Rome participate more formally in the World Church Movement? Simply because too many ecumenists seem not to realize that friendliness and the spirit of cooperation cannot compensate in any way for aberrations from fidelity to Christ's revelation—including its “hard sayings.” Instead of searching out the expressed will of Christ many ecumenists appear to be seeking human solutions to religious disunity. The Church of Christ cannot sit as an equal among equals at their round-table discussions. This would dramatize a situation at odds with revelation.

The Church, and the faithful under her authoritative direction, are obliged to evaluate the doctrinal presuppositions of the ecumenical movement on objective grounds, namely, the deposit of faith our Lord entrusted to His apostles and their successors. To preserve intact this trust of religious truths must always be the first and overriding duty of the Holy See and the hierarchy throughout the world. Fidelity to this trust is no judgment upon the sincerity of ecumenists, but only a judgment upon their doctrinal presuppositions. Christ's revelation is not, so to speak, a legitimate subject for “collective bargaining.”

World religious unity is not a matter for compromise but for conversion of men to the divine plan.



Our Lord prayed for unity. Did He or did He not found a Church with the guarantee that it would last forever? For Catholics this is not an "open" question. Our Lord's revelation and actual founding of one, true, visible, indefectible Church, which is "the Church of Rome," left no room for the doctrinal divisions that have given rise to all man-made plans for Church unity. The problem, in a word, lies back of the ecumenical movement, not in it.

ROLE OF INDIVIDUAL CATHOLIC

What can individual Catholics do to assist in this work of Christian reunion? Apart from formal participation in the ecumenical movement, Catholics can do much, and should do much, to help draw non-Catholic Christians closer to the true center of Christian unity. We must first put aside all unnecessary controversy and strive for a genuine union of hearts with our non-Catholic neighbors. By showing forth the love of Christ in our lives we can lead them to seek the truth of Christ in the unity of His Church.

We also need a real union of hands with all men of good will to bring Christ back into His world. By cheerful, generous cooperation in well-ordered civic projects for the common good, we can dispose non-Catholics to inquire into that faith which spurs us to such good deeds.

Thirdly, there is the whole broad field of what might be called the intellectual apostolate. This consists of everything, from writings and public statements to ordinary conversation, which reveals the truth of Catholicism in forms which will attract non-Catholic seekers of the true home of the genuine religion of Christ. Our model must be none other than the Divine Teacher Himself.

Even the most learned Catholic writer or speaker, as such, cannot, of course, speak with the authority of Christ. His tone must be that of one who himself has learned, albeit with the impossibility of error which attaches to well-instructed faith.

This apostolate must take into account, as Pope Pius IX pointed out, the complex environmental forces which may, unfortunately, have alienated the minds and especially the emotions of non-Catholics from the truths of Catholicism. At best we carry our treasure, as St. Paul warned us, in earthen vessels. But the scope of opportunities for Catholics to cooperate with divine grace in rendering non-Catholic Christians more amenable to Christ's truth in its Catholic fullness is almost limitless. In this country, certainly, it is an apostolate as wide as life itself.

Finally we should often pray the Holy Spirit to light men's paths to the one true Church. We should resolve to be, not stumbling blocks, but stepping stones by which others shall come to embrace Christ's will, without reservation. For it was He who prayed to His Divine Father on the eve of His Sacred Passion: "... And the glory which thou hast given me, I have given to them, that they may be one, even as we are one: and that they may be perfected in unity"

(John 18:22-23). He is the vine; His true disciples are the branches (John 5:5). He is the Good Shepherd, too, who wills and works that the "others" may be united with him in the true fold: "And other sheep I have that are not of this fold. Them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd" (John 10:16-17).

Every Catholic should, according to the directions of the Church of Christ, take whatever opportunities come his way to hasten the time when the prayer of our Divine Master for the unity of all who believe in His Holy Name may become a glorious reality.

Conversion to the true faith is not a recruiting campaign or a membership drive. It is a hidden mystery of grace working deep within men's souls. Our task is to dispose and prepare non-Catholic Christians psychologically for the acceptance of grace by living fully the truth that is in us and, as occasion offers, by explaining to them exactly what we believe, and why. The reunion of Christians, as a work of grace, will then be accomplished at God's time and in His own way.

Protestant faith and Catholic unity

Niels C. Nielsen Jr.

THERE ARE MANY EVIDENCES of increased tension between Roman Catholic and Protestant groups in America. Roman Catholic thought and practice have been attacked by secular critics who share none of the convictions common to Christians; their negative judgment, however, is essentially non-religious. But there is an increasing antagonism and spirit of divisiveness among Christians themselves, between Protestant and Roman Catholic, as the latter's claims have been expressed more vocally in culture. Doubtless there are some immediate gains for those who encourage open conflict. However, the cause of Christ must in the end suffer from the misunderstanding as well as the defensive spirit which follows from renewed hostility.

Catholics more often than Protestants have understood the tragedy of a Christendom which has dissipated its resources in civil strife ever since Martin Luther posted his theses on the church door in Wittenberg. The intense religious conviction on both sides of the conflict has only increased its devitalizing consequences on religion in Western culture.

Rev. Niels C. Nielsen Jr., a Methodist, holds the J. Newton Rayzor Chair of Philosophy and Religious Thought at Rice Institute, Houston, Texas. His views, he states, are, of course, unofficial.

It is, of course, impossible for Christians to be indifferent to doctrinal differences after the manner of the religions of the East. However, this does not mitigate the tragedy of a Christendom whose own inner weakness has allowed open secularism to become a way of life in whole areas of culture—government, education as well as the family. This secularism is in essence a practising atheism which denies the sacramental character of life as well as the essential demand of the gospel that life be lived for the glory of God.

The differences between the Roman Catholic and Protestant confessions are fundamentally religious in character. The divergences in conviction of faith between Christians cannot be encompassed in any secular critique, much less be understood from the apparent peculiarities of practice of one group or another. An authentic understanding of Christian disagreement is possible only from vital Christian faith. The attempt to evaluate, much more to reconcile, differences at a non-religious level ultimately renders them meaningless.

Roman Catholic leadership has not been mistaken in its judgment that the renewed Protestant interest in Christian unity is of high significance. This Protestant concern could hardly fail to come to the attention of Roman Catholic theologians, who have insisted on the imperative of Christian unity ever since the discussions between Melancthon and Cajetan following the first outburst of the Reformation. Such a keen observer of the movement for Church reunion as the French Dominican Père Yves Congar has repeatedly emphasized that Christian truth requires a visible unity as the expression of its own true, inner spiritual character.

The new Protestant concern doubtless comes as much from the interests of the European Churches as from those of the American denominations. Sectarian Protestant groupings are less diverse on the Continent. None the less, the Protestant Ecumenical Movement has cut across national lines and represents the first major effort since the Reformation toward *rapprochement* between the different Protestant confessions. The first meeting in America of the Assembly of the World Council of Churches, at Evanston, Illinois, August 15-31, will be a significant expression of Protestant ecumenical concern.

ATTITUDES: AMERICAN AND EUROPEAN

European observers note almost at once that the lines of conflict between Protestant and Roman Catholic are drawn more sharply in the United States than in many other countries. Less real progress has been achieved in such movements as the *Una Sancta* than on the Continent. It can hardly be denied that American Christians have not been forced to cooperate against a common foe in as large a measure as in Europe. Moreover, American cultural groupings are more dynamic and not fully established.

In the end, however, it cannot be denied that American Christians have not worked as hard toward

mutual understanding at the religious and theological level as their co-believers in other countries. In Germany, for example, the major Protestant and Roman Catholic seminary faculties meet regularly in discussion groups. They consider their mutual differences in detail and with genuine Christian earnestness. The literature of Christian reunion is available to the laity. When the visitor asks for the signs of Protestant-Catholic hostility, he is promptly given to understand that both confessions are intent on mutual understanding and cooperation wherever possible.

The representative of the Protestant Churches in the new German Parliament states openly and repeatedly that the objectives of the Protestant Churches in influencing government policy are for all practical purposes the same as those of the Roman Catholics. He acknowledges that there are "some" ultimate theological differences, but rightly or wrongly regards them as of no immediate import. Catholics speak of the high esteem in which they hold Dr. W. A. Visser 't Hooft, secretary of the World Council of Churches, for his leadership in the discussion of doctrinal differences. In short, there is a concern not alone for amicable community relations, but for a more fundamental understanding between Christians.

PIETY

There can be little doubt that part of the hostility between Christians exists simply because they do not know each other's piety. Whenever there is a personal meeting, the members of both groups are surprised at the devotion and religious vitality of the other's life and belief.

Catholic apologists such as Père Congar recognize that Protestantism is not the haven of religious anarchy or indifference its secular critics sometimes suppose. Protestants who once dismissed Roman Catholicism as a faith which would be abandoned with increased education have discovered a new richness of the Christian tradition in Roman Catholic literature and preaching. Bishop Fulton J. Sheen's large audience points to this phenomena. It is not made up of Catholics alone in a country which has a numerical majority of Protestants.

An authentic understanding of Roman Catholic thought and practice must consider the wisdom which is embodied in its effective tradition. Catholic moral philosophy has established, from its long and rich experience, procedures for treating a host of personal and cultural problems. The Catholic ethic is not sectarian or puritanical, but rather inclusive, while at the same time preserving the tension between gospel and world. As against the competing denominational traditions in Protestantism, which indeed are not as hostile as in the past, Catholic interpretation makes the American Protestant more keenly aware of the continuity of the Christian tradition.

Even a superficial appraisal of the history of Western civilization makes doubly clear that Catholicism has unique resources for appropriating the gospel for

culture. The Catholic concern for a Christian civilization which combines the insights of both nature and grace has an abiding significance for all Christians. The Roman Catholic theory of education, however debated practically, is in effect a refusal to abandon the moral training of the human person to secularism.

Much as this cultural legacy may contribute to Christian understanding, and in the providence of God to Christian unity, it is secondary. The distinctive emphases of Catholic piety, authority and hierarchy, have their fullness in the doctrine of the apostolic succession and the teaching office of the visible Church. In the end, they are the touchstone of the Catholic witness and cannot be neglected in any fair appraisal of Catholic-Protestant differences.

PROTESTANTISM TODAY

It is important that our description of contemporary Protestant ideas make clear that they are not simply a repetition of earlier doctrine and practice. In America, even more than in Europe, pietism as well as the Enlightenment have made it substantially different from either scholastic Lutheranism or Puritan Calvinism. There has been, for good or ill, an authentic growth in life and belief. Moreover, the Protestant leadership of the Ecumenical Movement is not essentially modernist. Protestant liberalism of the modernist types persists in some positions of importance in the various denominations, but does not control the dynamics of policy any more than does a defunct fundamentalism.

Karl Barth, the Protestant theologian who led the Protestant opposition against the Nazis, has chosen to be absent from the Evanston Assembly of the World Council of Churches. None the less his influence will be large.

Barth has carried on the most significant exchange of views with Roman Catholic apologists of any Protestant in this century. He was challenged early in his career by the criticism of the brilliant Jesuit Fr. Erich Przywara. Barth made one central idea the essential point of difference between the Protestant and Roman Catholic positions. He announced that he regarded the rejection of the analogy of being, central in Thomistic analysis, as the only valid reason for refusing to accept the claims of Roman Catholic authority. His view has stood the scrutiny of his Protestant critics and has significantly influenced all schools of Protestant theology. It has been carefully examined by Roman Catholic scholars, most of whom agree that it gives singular unity to the Protestant claims.

Barth's first major work was a commentary on the Epistle to the Romans. On his own acknowledgment, his book was widely read but little understood. Barth was emphatic that less than a half-dozen persons among his readers really knew what he was talking about. He included Father Przywara among the half-dozen. Barth's fundamental emphasis is on the uniqueness of the gospel and the transcendence of God. He

rejects "culture Protestantism" as emphatically as any Roman Catholic critic.

To be sure, he is extreme in his rejection of all natural knowledge of God. However, his position in this respect has not been accepted by any but his immediate disciples among Protestant theologians, most of whom recognize that Barth has been too largely influenced by a negative Kantianism. None the less, even before he wrote his systematic theology, Barth was—as he still is—a singularly illuminating critic as well as the leader of a renewed theological consciousness.

DESIRE FOR UNITY

More important than any appraisal of Karl Barth's ideas is an understanding of the earnestness and religious dedication of the Protestant participation in the movement for the recovery of Christian unity. The Protestant concern for a visible unity in Christ has its particular expression in the loosely knit organization of the World Council of Churches. The exchange of ideas in the council has already led to a reappraisal of Protestant doctrine. Its activities probably are not a step toward Roman Catholicism, but it may well be the work of the Holy Spirit in mitigating division of Christendom, even in spite of all the sin of man.

The son of a German Protestant bishop recently recounted how the ranking Roman Catholic prelate of his area had called on his father, asking his help for the cause of Christian unity against a common Marxist enemy. The Catholic bishop even allowed the Protestant children to fondle his cap and vestments, in their curiosity, so great was his desire for *rapprochement* in a community which had been divided by religious strife ever since the time of the Reformation. In the end, the Protestant bishop was not convinced of the need for Christian cooperation; neither he nor his sons, apparently, believed that the Catholic bishop was sincere.

However, this meeting is not a true measure of the Protestant attitude in Germany. German Christians of all confessions respect Bishop Dibelius, leader of the German Protestant Church. The American visitor to Berlin is reminded many times how much the bishop embodies in his own person the determined opposition to all that is pagan. The Catholic bishops and Bishop Dibelius have on occasion shared a common parish house as a token of their common allegiance. Bishop Dibelius is sincere, as are his Catholic friends, in their efforts to ensure that the cause of Christ shall not suffer from disunion.

An examination of the particular beliefs of Christian bodies may bring initial misunderstanding, but in the end can only lead to respect. Today Protestants and Roman Catholics face common problems. The spiritual crisis which confronts the Christian man is one which calls for a more profound appreciation of differences—not for discrimination on cultural and social groupings. In the expression of Christian concern, the beginning is not the end, in the providence of God.

London letter

The doldrums have come, with late summer, to the London theatres. Visitors freeze; panama-hatted old American gentlemen, strolling on the Strand, yearn, one suspects, for parkas. The only natives who have accommodated themselves to the rigors of this English summer are those small boys, eccentric youngsters, who aspire to the summit of Everest accompanied by a Sherpa.

Alec Guinness, in a diversity of clerical parts, has been the most interesting item on the year's program of dramatic activities. In Bridget Boland's *The Prisoner*, Mr. Guinness limned a steely study of a Cardinal. In the film adaptation of some Chesterton stories, he shambled as the moon-faced ecclesiastical pixie, *Father Brown, Detective*.

The Prisoner seems remotely inspired by the Mindszenty case, but Miss Boland's Cardinal bears no resemblance to the farm boy who, after being a parish priest, became Prince Primate of Hungary. An elegant blade of a man, as played by Guinness, this Cardinal is a scholar, dandy, statesman, former wily leader of the resistance to nazism—all in all, a formidable opponent of that peculiar form of "democracy" which Soviet Russia exports dangling from the points of bayonets. The Cardinal despises politicians; it is not until an audacious final scene that we are brought to realize that this proud and complex man is something of a saint.

The play falls into the category that film critics name "documentary." It is more, and less, than drama, an exploration of the minds and motives of two intellectuals, the priest and his interrogator. The latter, a commissar, is a scion of the aristocracy, a doctor, lawyer, student, who is making a career for himself in the new dispensation. The type is not unusual. In the ironic democracy of God and the Church, the Cardinal was a boy from the slums behind the fish market; his mother was a wanton.

The opening scene is marked by two elegant performances, those of Guinness and Noel Willman. The latter, who is known to New Yorkers, plays the commissar. The Cardinal's first entrance made both my companion at the play and me gasp. My companion has edited a Catholic paper for more than twenty years. We both are men who have met many bishops. Mr. Guinness was all bishop: in gait and demeanor, in the white hands fluttering over the red skullcap, in the same hands, like collapsed ivory fans, precisely selecting a cigarette from a silver case, in the chilly deference to his opponent, the involuntary smile to a rudely belching jailer. He was in jail; he might have been in the Athenaeum discussing a fine philosophical point with Bertrand Russell.

Through many quick, tiny scenes Miss Boland leads us, the two men fighting their ideological battle, becoming friends in the midst of the warring, becoming almost one in chaos; then the Cardinal breaks. But I could not accept the Freudian trick used to bring

LITERATURE AND ARTS

about his collapse. When, in the end, he falls down in shamed agony, crying out the words of absolution to his comrade torturer, the implication brought out by the actor is that the priest has defeated the state. There is extraordinary pathos in the last suicidal, courteous gesture of the commissar.

The Prisoner is an uncommonly intelligent play and one can think of a number of American actors, notably Claude Rains, who might give it the suggestion of human warmth that is omitted in the text. But I doubt if Mr. Rains, like Mr. Guinness, could turn from it to Chesterton's moon-faced clerical leprechaun, *Father Brown, Detective*.

The script of this film lacks something; the metaphysical literary pranks of G.K.C. do not easily lend themselves to pictures. There is, for example, a rather odd bishop recorded in the footage. Though I would be last to assert that their lordships in God all lack eccentricity, I have yet to meet one who talks like an income-tax officer quizzing a recalcitrant Fleet Street reporter about his expense account. It is *Father Brown's* picture, and Mr. Guinness makes him an enchanting owl of heaven, a sleuth who is out, come what may, to arrest criminal souls and imprison them in grace.

Preaching on the Prodigal Son, with a shrewdly paternal eye on Flambeau, Mr. Guinness brought home to me that G.K.C. did not create a "character" in *Father Brown*. He gave human shape to a divine element in the priesthood. *Father Brown*, for all his idiosyncrasies, perhaps because of them, is not a man, but an idea, an aspiration. He is the power of God passing through the figure of a clown, a trick performed by our Lady's literary juggler. So G.K.C. made him. So he is played by Guinness.

Far from Shaftesbury Avenue where Guinness reigned supreme, in a little theatre in Notting Hill Gate, the old fire of the Irish theatre has during the past month blazed out from the best company I have seen since the great F. J. McCormick brought to crackling life at the little theatre by the Liffey anything from Oedipus to Seamus Shields. Led by Liam Redmond, a tough, muscular little faun of a player,

W. J. Igoe, dramatic critic of the *London Catholic Herald*, is also editor of *Books of the Month*. He will henceforth contribute the "London letter" regularly.

this company gave us O'Casey's *Juno and the Paycock* and *The Plough and the Stars* and Synge's *The Well of the Saints*.

One of the curiosities of the Irish theatre is that while its best actors were, and are, Catholics, its best-known authors are not. This sadly emerges from *The Well of the Saints*, a dreary piece of "Ascendancy" blarney in the shape of a parable about an old blind man of the roads and his woman, each believing the other as beautiful as an angel, each as ugly as a black-thorn cudgel. They are miraculously given their sight by a "saint" who seems to have escaped into the Franciscan Order from a play by Ibsen. This verbose oddment was given brilliant playing by the Irishmen, but failed. *Juno and the Paycock* was better, but, masterpiece though it be, it is marred by the self-conscious chattering of the seduced girl about her trade union.

The Plough and the Stars, however, was magnificent. What a writer O'Casey was when young, working in his own Irish theatre, for actors who were fellow Irishmen. It was played on a mousetrap-size stage, in a set that implied a tenement room looking out toward the Nelson Pillar, the Customs House and the General Post Office. The latter, burning, cast the red glow of Easter Week, 1916 over the tawdry furniture. The whole poignant story rushed at and overwhelmed the audience.

Mr. Redmond's Fluther Good, a sort of Hibernian Sir Toby Belch, with undertones of Hamlet, liar, uneasy lecher, bogus patriot, impulsively generous, dishonest, yet demanding affection, was as authentically Irish as the water glittering under Killarney's sun, and the whiskey in Mooney's Bar. Sheila Ward's Mrs. Gogan, drunkard, mother of Mollser, the consumptive child, and Peggy Marshall's Bessie Burgess were in the great Abbey tradition. The latter fell short of the wonderful portraits of Irish slum women created by Máire O'Neill and Sarah Allgood, but she gave a fine, jagged edge to her sketch of one of the memorable and valiant women of Dublin whom the young O'Casey hymned when he was content to be a writer and not, as in the past decade or so, a mildly fatuous politician roaring drunk on the lesser works of James Joyce.

It is not such a far cry as one might assume from O'Casey's Irish to Chekhov's Russians; and currently we have available an interesting presentation of *The Cherry Orchard* in Playfair's old theatre, the Lyric at Hammersmith. Sir John Gielgud produced this item; his rare ability in casting has made it a show-piece of English acting.

The sense of golden October declining into the winter we know has come on Russia, is given a certain dusty note by Gielgud. Ranevskia, home from Paris, is, as played by Gwen Ffrangcon-Davies, faintly dowdy in her elegance. Where Dame Edith Evans' Ranevskia was a brilliant shooting star that plunged out of sight in the ending, Miss Ffrangcon-Davies' star twinkled through imminent tears and extinguished

itself. It lacked *theatrical* impact but was, perhaps, closer to Chekhov's intention. From the rampaging, silly-tragic Lopahin of Mr. Trevor Howard, whom Americans may remember in Sir Carol Reed's screening of Conrad's *Outcast of the Islands*, to the angular Teutonic dumpling Patricia Collier made of Charlotta, each part had the glint and variety of life.

Looking back over the season, one can for once report some promise of new writing in a theatre which relies too heavily on the classics and their cherishing by an uncommonly fine crop of actors. The old Vic, working its way through every play written by Shakespeare, has, on the whole, been disappointing. Richard Burton, belated from Hollywood, drew the bobby-soxers to the Waterloo Road and was vigorously respectable in warlike parts such as Coriolanus and the Bastard in *King John*. His Sir Toby Belch was a happy if superficial performance. Hamlet defeated him. His rendering of the part gave me the impression, in the thoughtful passages, of a good middle-weight suddenly thrust into a philosophy class at Oxford; and again, in the emotional moments, of a panic-stricken gazelle in a revolving door. He was, however, as they say in Scotland, right handy with dirk and sword. Like Olivier, this capable actor is at his best in rude and soldierly parts; he speaks the twopenny-colored patriotic speeches, for example, with the panache of a young Churchill.

I have mentioned one of the new writers who may take command of the London theatre within the next decade, Bridget Boland. Another is Wolf Mankowitz, whose tenderly wry, enchantingly funny novel of East End Jewish life, *A Kid for Two Farthings*, is known in America, and soon will be seen in a film version by Sir Carol Reed. Mr. Mankowitz's play *The Boychik*, an essay in Cockney Chekhovianism and a beautifully pathetic Jewish comedy, was the *succès d'estime* of the season. We'll hear more of him anon. W. J. IGOE

In God's Green Time

In the willow where the swallow
sweeps the greening light
on wings that fade and follow
down the curves of burning bright;

where leaves converse in golden voices
I laughed in God's green time,
like one who suddenly rejoices
when larks all singing climb

the blue scaled sky and dancing
down sun-drift silent white,
and the wind goes glancing, glancing
through fields and flowered light;

in God's green time and growing,
I gathered in this green place
the fruits of all that sowing
and the harvest of all that grace.

THOMAS P. McDONNELL

The ferment toward unity

A HISTORY OF THE ECUMENICAL MOVEMENT 1517-1948

Edited by Ruth Rouse and Stephen Charles Neill. Westminster. 822p. \$9

The Protestant-Orthodox movement toward reunion of all Christians, called "the ecumenical movement," has been neglected by historians. Here, for the first time, is a comprehensive survey of the movement written for the general public. It is a depressing and sometimes tragic story, if one considers the futility of so many efforts and the incomprehension of so many lay and clerical leaders. It is also an encouraging story, if one concentrates on the astonishing progress made during recent years.

The book is published "on behalf of the World Council of Churches," but it does not state any official opinion, because the council does not have any view of its own on historical interpretation. It is a purely descriptive history, with the exception, perhaps, of the chapter by the Orthodox theologian Florovsky, who also offers theological judgments.

In a truly ecumenical effort, 16 authors of different denominations and nationalities have collaborated; 200 consultants from all over the world were asked their opinions on the draft chapters prior to publication. The book was in preparation for eight years. A wealth of source material is available for the first time, as well as the personal recollections of the chief architects and builders of the World Council of Churches. Scholars will discover an abundant bibliography, and laymen an enlightened glossary.

The first and shorter part of the book opens with a brief summary of the heresies and schisms before the outbreak of the Reformation. According to the author, the pages of the New Testament itself give evidence that divisions were beginning among Christians. He considers Gnosticism, holding material things essentially evil, as having been the greatest danger for the early Church. Long before the Reformation, Christianity had been split in twain by the Arian heresy, and later also by the Eastern schism. The Middle Ages produced many sects, which, however, unlike the churches of the Reformation, did not find political support or intellectual leadership.

The factor which emerges with the Reformation is the acquiescence in "dividedness" as the "normal" state of Christianity, and the concept of the church as limited by national and local boundaries.

It was not from Europe and not from scholars or politicians that the decisive impulse toward the ecumenical movement came, but from the mission lands. There the missionaries of the last century realized that their efforts among the pagans would be constantly frustrated by the tensions, rivalries and contradictions among the Christians themselves. The first part of the book closes with the first World Missionary Conference in Edinburgh in 1910, which is considered to be a "watershed" in the ecumenical movement.

The second part of the volume shows how this World Missionary Conference led eventually to the movements of "Faith and Order" and "Life and Work," and finally to the formation of the World Council of Churches in Amsterdam in 1948. This assembly was the climax of the whole ecumenical movement to date. For the first time 147 Protestant and Orthodox churches joined in one world council. They declared solemnly:

Christ has made us His own and He is not divided. In seeking Him we find one another. Here in Amsterdam we have committed ourselves afresh to Him. . . . We intend to stay together.



This history of the ecumenical movement comes out just in time for the Assembly of the World Council of Churches in Evanston, Ill., Aug. 15-31. This assembly will test the achievements of the council in the way of promoting mutual understanding, charity and unity, and will decide the form and direction of its continuance.

Of special interest to the Catholic reader is the chapter by the Anglican theologian Oliver Tomkins on "The Roman Catholic Church and the Ecumenical Movement." He describes quite objectively the changes in the Catholic attitude toward the movement from 1910 to the instruction of the Holy Office in 1949. It is regrettable that Dr. Tomkins did not refer to the striking statements by Pius XII on that unity of all Christians as already given through their common faith in Christ. One may wonder why this chapter was not written by a Catholic, just as the chapters on the Orthodox Church were contributed by Orthodox theologians.

BOOKS

Fairness, be it said, was the avowed intent of the editors and contributors. It is evident throughout, despite some misstatements, such as the one that the assertion of the papal claim to supremacy was regarded "by all the other churches as unfounded and excessive, and so far from promoting the unity of the church has always proved irremediably divisive."

It is unfortunate that this history limits itself to a description of the Protestant and Orthodox attempts at reunion—hardly touching on those made by Catholics throughout the centuries. This omission is doubtless due to considerations of space, yet it is bound to create the erroneous impression that Catholics had no share in ecumenical activities. Thus, instead of being genuinely ecumenical, this account is only semi-ecumenical. It puts the Catholic side on challenge to produce its counterpart, a history of Catholic ecumenism.

EVA MARIA JUNG

Novel of the unborn children

CHILDREN OF THE WIND

By Burgess Drake. Lippincott, 352p. \$3.50

If the fragile stuff of Charles Lamb's "Dream Children" could be drawn out to the substance of a book, Burgess Drake has done so. As far as I know, his earlier ones have not reached this country but in this "novel of the imagination," as the publishers term it, Mr. Drake emerges as a novelist of power and sensitivity.

We are told in a foreword that this story was found on a couple of rolls of builders' paper, in spidery writing, lying on a nursery floor. Whether by ghostly or human hand, it is exquisitely written. The atmosphere of the enchanting old house reminds one of the late Arthur Rackham—polished floors and shadowy landings, the scurrying of small feet, the elfin faces, half-seen, half-felt. Then Grandmama like a brooding witch in black, and Mama with her satiny gold head and red slippers.

The doctor has told Mama that she would have had twins. But she has already become aware of their wraiths in the empty nursery that she alone visits. Sometimes the piano plays or the doll's cradle rocks or the hobby horse flies back and forth.

Mama's heartbreaking guilt pursues her as she sees with terrible insight that "not to have a child is one way of killing." In her imagination the children grow into youth. The boy spirit (who tells the story) is tender and loving, but the girl, who falls in love with Osbert, Mama's artist cousin, becomes malevolent. "We suffered a great wrong because Janet and I had been kindled into life but we had never been born."

A Catholic can neither read nor review such a novel and remain unmindful of its ethical ramifications. There is no religiosity here, but those who are not against us are with us. Fr. Herbert Thurston did not lightly dismiss "these phantom forms that rise out of darkness and return to it." Moreover the German Catholic scholar, Dr. William Schneider, in his wonderfully illuminating study of *The Other Life* tells us that the knowledge of unbaptized infants may perhaps after their death attain the highest degree of development possible within its natural limits. And G. K. Chesterton makes the little spirits cry: "If only I could find the door. If only I were born." ALICE K. McLARNEY

Providence in a habit

THE MONK AND THE WORLD

By Walter Dirks. McKay. 234p. \$3.50

This work, which can best be considered as an approach to a philosophy of history, is a study of the providential role of the four major orders in the Church. The author, who is a German lay journalist, examines the Benedictines, the Franciscans, the Dominicans and the Jesuits in the light of the developments in secular and religious history that evoked their founding. Most of the author's time is given to a study of the Benedictines and the Franciscans, with the Dominicans and the Jesuits treated in a few pages each. But the reader can himself apply the author's method of speculation to a fuller consideration of the place of the Dominicans and the Jesuits in history.

Mr. Dirks's thesis is that each of the orders was established—whether the founder reasoned out the providential purpose or not—to meet a particular problem which is at the same time perennial. The Benedictines were to oppose the wandering warlike nations with the stability and the peace of the monastery. The Franciscans were to oppose the new spirit of money with the old spirit of poverty. Each of these "solutions" has place in the world today, the author holds, and each of the orders has something to offer to the world outside the monastery.

The Monk and the World is written in the spirit of what we might call "fresh Catholicism"—which many of the clergy, and laity too, might resent, but which this reviewer considers refreshing. It is written in a spirit of humility, both personal humility of the author and a sense of humility for the failings of Catholics in the past. The author does not pretend to write the history of these religious orders. His only purpose is to study "their service to secular history." This he does well in a book that seems to have an essentially sound thesis.

Unfortunately the first chapters contain difficult material, and they are not rendered into easily read English by the translator. The "average reader" who struggles through these early chapters will find the later ones, dealing with the orders individually, easy reading and richly rewarding.

THOMAS P. NEILL

KATERI OF THE MOHAWKS

By Marie Cecilia Buehrle. Bruce. 192p. \$3

The treatment of the Ven. Kateri Tekakwitha in this newest biography brings out the charming simplicity of the Iroquois maiden, whose cult has grown beyond the ancient territory of the Six Nations. This 17th-century girl was no martyr, though she knew the pains of persecution.

Kateri was born in the very Mohawk Long Houses of Ossernenon that saw the slaying of St. Isaac Jogues, the Jesuit martyr, who had gone to his reward two decades earlier. But his memory strengthened Kateri in her pagan girlhood. She knew the same placid River of the Mohawks, trapped fish in its waters, plowed in the same fields, and helped her squaw neighbors skin the slain animals.

Kateri's pagan early life has been told often, and the present author is not a traveler on new ground in relating how Kateri's mother died and her aunts raised the child. What beauty this Indian maiden possessed was disfigured by the periodic epidemics of smallpox that swept the Long Houses. The Mohawks left the plague spot to build a new village. This was Gondawague across the rapids which became the stronghold of the Turtle Clan.

At this period the English took over the Dutch holdings and the French came raiding down from New France. With the latter came some Black-robos, and one of them, the Jesuit Père Fremin, brought Kateri her first taste of Catholicism. But it was another Jesuit, Père James de Lamberville,

NOW READY

The Lady and The Sun

By ELIZABETH DOCKMAN

A first novel superbly written and effectively blending fact and fiction. The writing is crisp, the style vivid; the characters are so alive you might have been chatting with them five minutes ago. With a dash of fancy here and there the author has given flavor to the familiar story and made not only the story but the characters and especially the message unforgettable. \$4.00

Wherever good books are sold

THE NEWMAN PRESS
Westminster, Maryland

THE ST. CLOUD

MARIAN YEAR PILGRIMAGE

EUROPE and the
HOLY LAND

Leaving St. Cloud,
September 30, 1954

Entire trip by chartered
TWA Constellation

Visits to Portugal and the Shrine of Fatima, Cairo, Jerusalem, Athens, Rome, Florence, Venice, Milan, Switzerland, Lourdes, Paris, London, Ireland.

For further information fill out the attached coupon and mail to:

Rev. Robert Voigt
St. Joseph's Rectory
Pierz, Minnesota

Please send information regarding the Marian Year Pilgrimage to:

NAME _____
ADDRESS _____
CITY OR TOWN _____

who baptized Kateri on Easter, 1676. Kateri, when the opportunity offered, fled north to Caughnawaga on the south bank of the Saint Lawrence. Here this saintly young woman grew rapidly in holiness.

The author has taken pains to repaint vividly the Christian settlement that was honored by the presence of the Lily of the Mohawks. Her short life-span of 23 years will give inspiration to 20th-century girls and all who follow the cult of Ven. Kateri Tekakwitha.

NEIL BOYTON

THE NIGHTMARE

By C. S. Forester. Little, Brown. 242p. \$3.50

The creator of Horatio Hornblower, the sea captain whose exploits in countless engagements against Napoleon are both exciting and delightful, turns, in this collection of short stories, to a more somber time and a much grimmer business. Fittingly, though there is a tyrant (ominously invoked but never present), there is no hero in any of these stories; all are victims. For the scene is Nazi Germany, a time of "legal" crimes, which, says the author of these stories, "make those of Jack the Ripper and Landru appear quite insignificant."

Mr. Forester has examined thousands of pages of sworn testimony for "suggestions" for his stories. Fiction, he quite reasonably maintains, is more likely than tedious records to persuade the average reader of "the remarkable possibilities of unfettered power." The sinister variety of these possibilities is strikingly reflected in *The Nightmare*.

"Evidence," the first story, demonstrates the Nazis' careful and appallingly thoroughgoing scheme for persuading neutral American and Swedish correspondents, before the war began, that Polish soldiers violated the German frontier. The Nazis simply took concentration camp prisoners, fattened them up, dressed them in Polish uniforms, conveyed them to the border and then cut them down with machine-gun fire.

Mr. Forester avoids monotony (and too great a piling-on of horror) by varying his scenes and choosing his characters from various levels of the Nazi hierarchy. "The Bower of Roses" involves a secret room and the Nazi officials who occupy it in turn by murdering one another.

The Nazi horror is seen from the perspective of the concentration camp in some stories; in others we are with German refugees fleeing before the advancing Russians; or with high-level Army officers plotting Hitler's death. The stories do not attempt

great psychological depth, but their characters act from motives, brave or cowardly, which convince. And Mr. Forester is quite frank in asking his readers to apply the lessons of the past to the "ruling gangs" of the present.

RILEY HUGHES

I'LL CRY TOMORROW

By Lillian Roth, written in collaboration with Mike Connolly and Gerold Frank. Fell. 347p. \$3.95

Lillian Roth was, by reason of her parentage and talent, fated for the theatre and, likewise by reason of her parentage and pressures within her, fated for tragedy. Her career as an actress began at the age of five, as did her indoctrination into human perfidy, for she was molested on the first day by the first agent who hired her.

In this book is told the story of her rise to theatrical heights and her gradual descent into a befogged, peniless, alcoholic existence. Shunned by her friends, victimized and deserted by several husbands, her beauty gone, Lillian was sick, hallucinated and alone, except for her mother, who always thought that it was someone else's fault and not her daughter's.

Many of the characters who surrounded this girl are worthy of separate and lengthy treatment. There was the father, always on the verge of making a killing, a million dollars.

There was the mother, obsessed with but one idea, to make the children actresses.

Consider Lillian's husbands, five of them, only one strong enough to be of help to her. For sheer malevolence Mark, number three, wins the prize. He was psychopathy incarnate and he nearly killed Lillian on several occasions. Curious how a woman will go back and back again to a character like this one. Even more curious, how convincing the psychopath, feigning penitence, can be.

Accompanying all of them was Lillian, the girl who felt she had to be the prettiest, the sweetest, the best, the most capable of all. She made it, but there was no happiness in her attainment.

The story is well-told and the collaborators, Mike Connolly and Gerold Frank, have done well by Lillian. The tale is a little bit too drawn-out in places and is a harrowing recital which took courage to tell. There is no blaming and no bid for pity. The story is all told factually. Fortunately, it ends well, for the girl finds herself with the help of Alcoholics Anonymous.

Converted to Catholicism and mar-

ried to a man who had also had trouble growing up, Lillian seems now to have made the grade through the good offices of our Lady. She had slipped so far physically and was so well into the throes of chronic alcoholism, with hallucinosis, that a professional man must give a guarded prognosis regarding her eventual recovery.

Her story will inspire others who have given up hope. The book will be read and reread and discussed widely by many groups throughout the country. It well deserves this attention.

FRANCIS J. BRACELAND

EVA MARIA JUNG, who took her doctorate in Church history and has long been a student of the ecumenical movement, acted as one of the consultants in planning the volume under review.

ALICE K. McLARNEY, an M.A. in English from Fordham University, is a college teacher of many years standing.

DR. THOMAS P. NEILL, in the Department of History at St. Louis University, is author of, among other works, *Makers of the Modern Mind*.

REV. NEIL BOYTON, S.J., is the author of some 18 books for young adults, many of which center around the Jesuit Martyrs of North America.

RILEY HUGHES is editor of the *Journal of Arts and Letters*.

For the library and reference shelf

THE NEW CENTURY CYCLOPEDIA OF NAMES. Ed. by Clarence L. Barnhart and Staff. Appleton-Century-Crofts. 3 Vols. 4,370p. \$39.50

Dictionaries, the publishers of these volumes remind us, give most of their space to words and things. Encyclopedias, though they give good space to both things and names, do so in such detailed manner that they cannot possibly cover all the thousands of names which may need to be looked up. Hence this cyclopedia. It contains over 100,000 proper-name entries in some 1,248 categories. The proper names are not only those of people. Included are names of treaties, sects, plots, historical movements, chronologies, genealogies, etc.

Attention is called to the fact that since the original edition, published in 1894, the proportion of Catholic

ad also had
n seems now
n through the
dy. She had
and was so
chronic al-
is, that a pro-
e a guarded
eventual re-

e others who
book will be
ussed widely
out the coun-
attention.
BRACELAND

o took her
ch history
a student
movement,
he consul-
the volume

r, an M.A.
Fordham
lege teach-
standing.

LL, in the
story at St.
s author of
ks, *Makers*
ind.

S.J., is the
8 books for
y of which
Jesuit Mar-
rica.

itor of the
nd Letters.

helf

YCLOPEDIA OF
ce L. Barnhart
ntury-Crofts. 8

ishers of these
re most of their
nings. Encyclo-
ive good space
ames, do so in
that they cannot
e thousands of
d to be looked
edia. It contains
ame entries in
s. The proper
ose of people.
f treaties, sects,
ments, chronol-

to the fact that
ition, published
ion of Catholic

names has grown in leaps and bounds. This is taken to show that "general interest in the Catholic Church is growing." However that may be, the set is invaluable for libraries, for writers, editors and researchers.

THE OXFORD DICTIONARY OF QUOTATIONS. 2nd Edition, 587p. w. 416p. of index. \$8.50

Well over 40,000 quotations are listed in this new edition, the index has been considerably expanded, foreign-language quotations have been made much more easily traceable and the cross-references have been enriched so that similar and related phrases and ideas can be tracked down. This is, as the review of the first edition in the *Baltimore Sun* said, "a tremendously rich" collection and a valuable reference book. It is, in addition, a very handsome piece of bookmaking.

THE COMPLETE HOME ENCYCLOPEDIA. By Dorothy Pace. Caxton House. \$4

Just about everything that the housewife would like to know about furniture, laundering, interior decorating, the care and repair of plumbing (is this the husband's province?)—in fact, all that concerns the well-run house, is contained in this handy volume. The index will guide the homemakers through all the intricacies of keeping a house attractive and well-ordered. Something else, of course, is needed to make a real home, but this volume is not concerned with that.

COLLIER'S 1954 YEAR BOOK. P. F. Collier and Son. 659p. \$10

THE BOOK OF THE YEAR, 1954. The Encyclopaedia Britannica. 760p. \$12

Each of these volumes carries up to date the material contained in the respective encyclopedias. Naturally, the most pertinent revisions come in the fields of science, but new social statistics are also a feature. Collier's, in particular, goes into analysis and interpretation. Both are valuable tools for the researcher and the library.

BRITANNICA WORLD LANGUAGE EDITION OF FUNK & WAGNALLS' NEW PRACTICAL STANDARD DICTIONARY Funk & Wagnalls. Vol. I, 941p.; Vol. II, 1,943p. \$35 the set

The enterprising publishers of the familiar *Standard Dictionary* present to the public what they are pleased to call the major innovation of the present century in dictionary publishing. This is not—as one might be prompted to believe at first sight of

the title—a dictionary in seven languages. What the editors (under the supervision of the editorial staff of the Encyclopaedia Britannica) have striven to prepare is rather a language aid to supplement the traditional English-language lexicon.

Part II therefore contains the foreign equivalents of some commonly used English words in six different languages: French, German, Italian, Spanish, Swedish and Yiddish. This part also includes various supplementary material usually found in grammars. Part III consists of six sections, one for each foreign language, alphabetizing the foreign words, with pronunciation indicated and with supplementary grammar and other materials. There is also a list of useful expressions in the respective languages. These two new features comprise approximately one-quarter of the two tomes.

No longer will it be necessary, say the publishers, for an American to skip over the increasing number of foreign words and phrases he comes across in books, magazines and newspapers. There must be many offices or institutions which have at various times found themselves in need of precise information on the meaning of one word. It seems fair to suggest there should be at hand such a publication as this, which in two husky quartos contains a lot of data.

If you ask why the editors chose Yiddish for one of the six foreign languages, they explain that there are on the market no other dictionaries which transliterate Yiddish into Roman characters. Existing dictionaries are useless to the millions who understand and speak that language but can't read Hebrew characters. One might wonder why the editors did not also transliterate Russian.

DICTIONARY OF EUROPEAN HISTORY Compiled by William S. Roeder. Philosophical Library. 316p. \$6

This competent volume takes its place alongside the dozens of available and forthcoming dictionaries published or projected by the Philosophical Library. Professional historians, as well as teachers and students of history, will find the book a very convenient source of concise and reliable information concerning most of the events, movements and personalities which figure in European history from 500 A.D. to the present. Though its primary emphasis is on political history, the dictionary does not neglect social, economic and cultural items. Its accuracy, objectivity and surprisingly wide coverage make this compilation a desirable addition to home and school libraries.

Notices

12 cents per word
Payment with order

CATHOLIC BOOKS, greeting cards, leather bindings for bibles, missals, religious art from Italy, Oberammergau and Belgium are featured in The Guild Book Shop, 117 East 57th Street, New York 22, N. Y. PL. 3-0225. Catalog on request.

CHESTERTON & BELLOC BOOKS. 200 titles. Free Catalog. Prosser, 2937 North Racine, Chicago 13, Illinois.

FREE ILLUSTRATED FOLDER. *If Christ made Christmas cards.* Cards made by monks of St. Benedict, expressing the true spirit of Christmas. Assortments or individual cards. Names imprinted. Write Conception Abbey Press, Box 41, Conception, Mo.

IRISH BOOKS. Beleeek China, Linens, Celtic Crosses, Rosaries, Cards, etc. Write for Catalog. Irish Industries Depot, Inc. 876 Lexington Ave., New York 21, N. Y.

IRISH CHURCH LINENS: Outstanding values and qualities. Plexiglas Pall Foundations—5½", 6", 6½" and 7"—\$1.00. Silk Embroidery Floss. Ecclesiastical transfer patterns. Linen Girdle Crochet Thread. Free Samples. Mary Moore, Importer, Box 394 M, Davenport, Iowa.

JESUIT HOME MISSION. My Hope—a school to plant the Catholic tradition. Small contributions are precious and welcome. Rev. John Risacher, S.J., Holy Cross Mission, Durham, North Carolina.

MALE SECRETARY—typist, single, young, experienced, unafraid of productivity and details, seeks position in Chicago. Available in October or November. Write AMERICA, Box 516, 70 East 45th St., N. Y. 17, N. Y.

MISSIONARY PRIEST struggling to build school; 163 Catholics in two counties of 85,000 population. Please help us! Rev. Louis R. Williamson, St. Mary's Parish, Hartsville, South Carolina.

REAL ESTATE: Fairfield County, Connecticut. Experienced reputable agency established over 25 years. J. C. Driscoll, Route 53, Redding, Connecticut. Telephone: Georgetown 5444.

Volume eleven of this encyclopedia will appeal to American readers through its comprehensive 27-page article on the United States (*Stati Uniti*). Among many other particularly noteworthy articles are Spain, by Ignazio Ortiz Urbina; Switzerland, Sicily, Sculpture, the Holy Sepulchre, and such theological papers as the Supernatural and Divine Knowledge. A carefully weighed estimate on the authenticity of the Holy Shroud (*Sindono*) of Turin concludes on the favorable side. As usual, one marvels at the wealth of splendid photographic material and fine examples of color work.

WORLD POPULATION AND PRODUCTION. By W. S. Woytinsky and E. S. Woytinsky. Twentieth Century Fund. 1,268 pages, 497 tables, 338 charts and maps, indexed. \$12

This tremendous volume takes a sweeping but painstaking look at the needs and resources of the whole world. It represents an extension to the wide world of a similar study published by the fund in 1947, *America's Needs and Resources*, by J. Frederic Dewhurst. The present volume, together with a volume now in progress on world trade, transportation and government to be published some time this year, represent the co-authors' long-time ambition to present a full statistical picture of the resources, economic performance and prospects of all the nations.

The principal theme of the present volume is the impact of modern mechanized civilization on the old ways of life in various parts of the world. The authors are also concerned with the eating-up of our limited natural resources by the technological process and the many conservationist attempts to deal with the problem.

The book has five parts. The first discusses Man and His Environment; the second, World Needs and Resources. The three following survey the economics of Energy and Mining, Agriculture, and finally Manufactures.

The wide scope of each part can be readily seen from the subjects treated in the first, Man and His Environment. It deals with the earth, the peoples of the world, migration, cities, and such demographic matters as births, deaths, marriages and divorces. It goes on to a long section on world health, and ends with a chapter on the future of world population.

The volume is well-indexed and has a copious bibliography of sources used in its preparation.

THE WORD

"He has put down the mighty from their seat, and exalted the lowly" (Luke 1:52; Gospel for tenth Sunday after Pentecost: Feast of Assumption).

In the current liturgical year, the Feast of the Assumption of our Lady coincides with the tenth Sunday after Pentecost. The Mass which is read is that of the Assumption, with its Gospel containing, or rather, enshrining, our blessed Mother's lovely song, the *Magnificat*. In accordance with the standard rubric, the Gospel of the Sunday Mass is read in place of the usual last Gospel from St. John.

The juxtaposition, on this fifteenth of August, of these two evangelical passages is striking. In the Gospel of the feast, our Lady firmly declares that the most high God *has put down the mighty from their seat, and exalted the lowly*. In the Gospel for the Sunday, Mary's Son concludes His story of the Pharisee and the publican with the flat statement: *Everyone who exalts himself will be humbled, and the man who humbles himself will be exalted*. The refrain is impressive: true littleness is true greatness, insignificance is significant, to be lowly and unimportant is very important.

It may be questioned whether any single authentic principle of Christianity is as universally, even if tacitly, doubted as this tenet that lowliness finally triumphs. By and large, humility, or the stout refusal to regard one's self too seriously, does not rank with the more sought-after virtues, because it is commonly understood that habitual humility is equivalent to letting people walk over you.

Unfortunately, there is a certain amount of truth in this popular perception. It can only follow that the coincidence of our two Gospel passages on this feast of our Lady's glorious Assumption must fill most of us with a discomfort which we cannot even comfortably describe as *vague*. We can hardly be expected to enjoy having drummed into our ears a truth which, for practical purposes, just doesn't seem very true. Does not human experience emphatically suggest that the strongest pushers usually get to the front, and that those who make the loudest noise are most likely to be heard?

Our tentative argument with blessed Mary and Mary's blessed Son might suffer some slight pause if we were to inquire clearly just what event it is that we celebrate on this festival-

day. We celebrate the glorious exaltation of a village woman. We commemorate the indubitable fact that a mild little Jewish maiden is now a queen, queen of heaven and earth, queen of the angels and the saints and of you and me and all mankind.

We recall, this day, the revealed and solid truth that a mere slip of a girl did, in effect and by the power of God, make a fool of that fearful old enemy, death. In other words, before we start explaining to God our Lord that the lowly really *can't* be exalted, let us at least trouble to observe that the lowly actually *have* been exalted.

The only legitimate complaint that can be brought against the united stand of Christ our Lord and His wonderful Mother on the subject of the profound practical wisdom of genuine humility is that the little people have to exercise considerable patience before they finally step up to the spiritual cashier's window. How very true! We over-eager mortals must keep reminding ourselves that God never hurries. Why should He? He has all the time there is.

VINCENT P. MCCORRY, S.J.

FILMS

BROKEN LANCE is a very handsome, de luxe-colored CinemaScope western deriving unofficially (in what is undoubtedly the oddest remake of the year) from a five-year-old movie called *House of Strangers*, which was about an Italian-American banking family in New York. The point of contact between these two seemingly entirely unrelated themes is that both are based on the clash between newly enacted law and men who had made a fortune by being a law unto themselves. In the earlier film the theme was the impact of Federal regulation on a private banking firm. Here it is the replacement of crude frontier justice by law and order on the domain of a Southwestern cattle baron.

As the cattle baron in question, Spencer Tracy gives an extremely vivid performance of a strong-willed autocratic man who treats his older sons (Richard Widmark, Hugh O'Brian, Earl Holliman) with savage contempt and lavishes his affection on his half-breed youngest (Robert Wagner), possibly because the boy has the courage to stand up to him, possibly for love of his gentle Indian wife, the lad's mother. While Tracy is around to dominate the film, it furnishes an unusually lively and cred-

ious exalta-
We com-
fact that a
is now a
and earth,
the saints
mankind.
ne revealed
re slip of a
the power
that fearful
words, be-
to God our
ly can't be
able to ob-
ually have

plaint that
the united
and His won-
ject of the
of genuine
people have
patience be-
to the spiri-
w very true!
ust keep re-
God never
He has all

ERRY, S.J.

very hand-
inemaScope
ly (in what
remake of
r-old movie
which was
an banking
ne point of
o seemingly
is that both
ween newly
o had made
unto them-
the theme
l regulation
m. Here it
ude frontier
on the do-
ttle baron.
n question,
extremely
strong-willed
s his older
rk, Hugh
with savage
is affection
est (Robert
se the boy
up to him,
entle Indian
While Tracy
film, it fur-
y and cred-

ible portrait of the American frontier in transition. After he is crushed between the law and his understandably vindictive older sons, it slips over into extravagant melodrama.

Generally speaking, though, for adults it has a lot more vigor and makes a lot more better sense than most westerns. For a pleasant change, its two leading females, the Indian wife (Katy Jurado) and the youngest son's sweetheart (Jean Peters), are thoroughly admirable characters.

(20th Century-Fox)

THE MAGNIFICENT OBSESSION is an adult tear-jerker about the elaborate amends made by a wealthy, young playboy (Rock Hudson) whose relations with a particular family are disastrously accident-prone. When the playboy cracks up his speedboat and nearly drowns, he is saved by an inhaler borrowed from a doctor across the lake. Unfortunately, the doctor has a heart attack and dies while his private oxygen tank is thus out on lend-lease. After our hero is repulsed in an effort to save his conscience by writing a substantial check, he tries to apologize to the doctor's widow (Jane Wyman). The lady is so incensed that she steps out of the cab they are sharing into the path of a truck and sustains injuries that leave her blind.

In the face of this double tragedy the hero arranges, anonymously and with the connivance of her lawyer, to pay the heroine's medical expenses and support her in the style to which she is accustomed. He also scrapes up an acquaintance with her under an assumed identity, with the inevitable romantic result.

Not to be outdone in soap-opera self-sacrifice, the heroine steals out of his life in order not to be a burden. Whereupon the hero resumes the study of medicine, which he had previously abandoned for the serious pursuit of wine, women and song. After a brief spell of dispensing sweetness and light from a clinic erected with his own funds, Dr. Hudson, his temples by this time showing a distinguished touch of gray, is summoned to the heroine's bedside to perform a unique operation which saves her life and apparently also restores her sight.

All this is acted by a capable and attractive cast against a lavish Technicolor background. The play is liberally seasoned with Lloyd C. Douglas' portentous and doubletalking version of the golden rule. Nevertheless, all I got out of it, I am afraid, is the dubious message that several million dollars are an unparalleled asset in any attempt to compensate for a misspent life.

(Universal-International)

MOIRA WALSH

Introduce America to your friends

AT ONE OF THESE
SPECIAL SHORT-TERM
INTRODUCTORY RATES:

6 issues of AMERICA for only \$1.00
or 21 issues of AMERICA for only \$3.00

Among your friends and relatives, there must be many who are not acquainted with AMERICA . . . *All they need is an introduction!*

Because you are a steady reader of AMERICA and know it so well, you are in the best position to do us the favor of making the introduction. A word passed along in a neighborly fashion has made AMERICA a known and a very welcome visitor in many, many homes.

Stop here for a moment's reflection. Think of the people you'd like to have reading AMERICA, too—*Those who would get as much enjoyment and information as you do out of reading AMERICA . . .*

Won't you enter an INTRODUCTORY GIFT SUBSCRIPTION for those friends or relatives—or bring this SPECIAL INTRODUCTORY OFFER to their attention?

We're sure they will be grateful. We'll be grateful to you, too—for introducing new friends to AMERICA.

**TODAY IS THE DAY to take advantage of this offer—
ACT NOW BEFORE IT SLIPS YOUR MIND**

This offer is extended until October 1, 1954

America *National Catholic Weekly Review*
70 East 45th Street, New York 17, New York

Regular yearly rate: \$7.00

Single copy: 20 cents

Please send the next

☐ 6 issues of AMERICA for \$1.00

☐ 21 issues of AMERICA for \$3.00

TO

TO

Street

Street

City..... Zone..... State.....

City..... Zone..... State.....

Gift card should read: FROM

MY NAME

Street

City..... Zone..... State.....

☐ Payment enclosed

☐ Bill me.

AMERICA AUGUST 14, 1954

487

BOOK MANUSCRIPTS INVITED

If you are looking for a publisher send for our free, illustrated booklet titled *To the Author in Search of a Publisher*. It tells how we can publish, promote and distribute your book, as we have done for hundreds of other writers. All subjects considered. New authors welcomed. Write today for Booklet CA. It's free.

VANTAGE PRESS, 120 W. 31 St., N. Y. 1
In Calif., 6253 Hollywood Blvd., Hollywood 28

A Catholic Book Service

Thorough search service for out-of-print books. Any subject or language. All current and new books supplied. Books, documents, MSS, translated. Wide range of languages.

C. F. PETELLE
Box 289 Maywood, Illinois



EYE EXAMINATIONS — Three Registered Optometrists having years of experience are at your service, to give you examination and advice

JOHN J. HOGAN, INC.

ESTABLISHED 1892
Louis Merckling and Staff, Optometrists
Oculists' prescriptions filled
EIGHT WEST 40TH STREET—NEW YORK, N. Y.
Telephone: Wisconsin 7-8332

CHANCE TO
MAKE MONEY
EVERY WEEK
ADDRESS & MAIL POSTCARDS AT HOME
write BOX 9, WATERTOWN, MASS.

America's ADVERTISERS

AUGUST 14 ISSUE

PUBLISHERS

Newman Press 483

SPECIAL SERVICES

John J. Hogan, Inc. 488
C. F. Petelle 488
Will & Baumer Candle Co. ii
Vantage Press 488
Notices 485

SCHOOLS AND COLLEGES

Caldwell College iii
Cranwell School iii
Gilmour Academy iii
Good Counsel College iii
Marymount iii
St. Mary's Notre Dame iii
Mt. St. Mary iii
College of New Rochelle iii
Notre Dame of Maryland iii
Siena Heights College iii
Academy of Mt. St. Vincent iii
College of Mt. St. Vincent iii

CORRESPONDENCE

Comic books

EDITOR: A psychiatrist friend of mine drew my attention to Fr. Gardiner's articles (AM. 6/19 and 6/26) dealing with my book, *Seduction of the Innocent*, on the threat that comic books pose for our children. He had written me long before deploring the fact that so many "modern" psychiatrists pay no attention to—or actually defend—bad influences on children that do not fit in with the strictest Freudian scheme.

The work I did (and am still doing) on comic books is a most time-consuming, laborious and, on the whole, thankless job. Allow me to thank you for Fr. Gardiner's articles on this subject. They show much understanding, knowledge and earnestness. They have given me—and I believe many parents—a great deal of encouragement.

FREDRIC WERTHAM, M.D.
New York, N. Y.

Christian unity in Germany

EDITOR: I was happy to read your editorial comment "Pastoral on church unity" (7/17, p. 389) regarding the mid-August meeting of the World Council of Churches in Evanston, Ill. You rightly note that "... the Church feels a profound charity toward these separated brethren who anxiously seek the goal of oneness."

May I add to this these words from the June 29 pastoral of Cardinal Stritch:

We realize that in this day all men of good-will, and particularly all men who kneel and pray to the living God, should unite against common dangers: the danger of atheism, which . . . would banish God from all social thinking.

In 1952 I took part in the Catholic Congress in Berlin, a Christian outpost beyond the Iron Curtain. Its motto was: "God lives!" It was the task of this congress to rise above all discord and proclaim the unity and universality of faith in the living God—understood by Catholics and Protestants.

A Protestant, President Kreyszig, was greeted with enthusiasm when he addressed the Cardinals, bishops, priests and lay people on the theme "Are we not brothers?" Many Protestants opened their houses to Catholics. Josef Cardinal Wendel, Archbishop of Munich, lived in the house of Protestant Bishop Dr. Dibelius.

Cardinal Stritch is right when he warns us to unite so that our people may not become godless. This is in the spirit of Pope Pius XII, who in his address of Dec. 6, 1953, said that religious tolerance in this disunited world is necessary for a higher and universal good, the common welfare (AM. 1/9/54, pp. 375-76).

HELENE E. FROELICHER
Ridgewood, N. J.

Ceiling on farm supports

EDITOR: Your July 31 editorial "A fresh farm proposal" hits the nail squarely on the head. It points to the best, nay, the only sensible solution I have yet come across of the vexing farm-surplus problem. It is utter folly to subsidize the big, wealthy farmer, who farms largely for profit, along with the family-size farmer who needs help.

I have advocated for years, and urged upon Senators and Representatives in Washington, that a ceiling should be placed on farm income to be supported. Why the public has not long risen in just anger against dishing out the taxpayers' money to rich farmers without regard to actual need has always been beyond me.

Now that you have drawn attention to the only sensible solution of farm problem No. 1, I suggest that you crusade for it until those in charge of farm policy see the light. We country pastors who have been crying in the wilderness all these years welcome AMERICA to our side.

(REV.) **ULRIC J. PROELLER**
Orrin, N. D.

Union balloting queried

EDITOR: I read with considerable interest the Comment on "Union strike votes" in your June 26 issue. While no doubt it is true that the constitutions of many unions provide for a secret strike ballot, it is my understanding from various union members that the outcome of such a vote is the same as the outcome of free voting in Russia. I have never read the Russian constitution, but I understand that among other things it provides for freedom of worship. That provision is likewise meaningless.

I am wondering whether it isn't just slightly naive to give the impression that, because union constitutions provide for secret balloting on the strike issue, the will of the majority is followed.

FRED J. GRAHAM
Tacoma, Wash.